

Truth and Righteousness:

O R,

The Peace of G O D. 4.

A

S E R M O N

Occasion'd by the

G R E A T D I S C O U R S E

A N D

Expectation of Peace.

By R. FRANKS. K

Publish'd at the Desire of Many who heard it,

Dent. xxxii. 4. *He is the Rock, His Work is Perfect, all His Ways are Judgment: A God of Truth, and without Iniquity, Just and Right is He.*

Ezek. xviii. 25. *Hear now, O House of Israel, is not my way equal? Are not your ways unequal?*

L O N D O N:

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THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

IN THE

REIGN OF

CHARLES II.



BY

JOHN WALLIS

OF THE SOCIETY OF LONDON

AND

OF THE SOCIETY OF LONDON

IN TWO VOLUMES

THE FIRST OF WHICH WAS

PUBLISHED IN THE YEAR 1753

To the Brethren of the Dissenting Congregation at Dunmow.

MY FRIENDS,

YOU have here the Substance of several Sermons, which you were not contented only with Hearing: the Subject of them, Peace with God through our Lord Jesus Christ, is the Great Doctrine of the Gospel; This is so principal a Part, that it denominates the Whole; it is call'd, the Word of Reconciliation, 2 Cor. 5. 12. And this Peace is of the highest Consequence for us to Understand and Mind; 'tis indeed, the one Thing Needful; the most useful Knowledge, as to the speculative and practical part of it; both which are, in some manner touch'd upon here.

I would put you in mind, that the Subject treated of, is not only of universal Concern, but in particular seasonable for you, which made me the more ready to comply with your Desire of having it by you; you have had frequent Warnings to attend to the Things of your Peace; it has pleas'd God within the compass of so few Years I have been amongst you, to remove many of your Number by Death, and some of them very suddenly: I hope those Providences (and the Sermons too they have occasion'd) have been Blessed of God, to the exciting you to give the more Diligence, that your Peace may be made before you follow after, and be no more seen: It is the special Duty of my Place, and I shall count it a real Mercy, any ways, to be helpful to you in this great Work.

I would interpret the Satisfaction these Sermons gave you, when preach'd, and the Willingness you express to read them, as a Sign for Good, that is, as an Argument of a religious Sense of the Importance of the Subject (as well as your Affection to me, which I have reason, and do take this Opportunity, to acknowledge) and as a Token
of

of the continuance of Peace, and a good Understanding amongst our selves, which has made us easy under other Discouragements,

Every thing here was deliver'd to you from the Pulpit, except the Ninth Head of Use, which was added, when I had occasion to preach from this Text in a neighbouring Congregation, where were present several of my Brethren in the Ministry. Every thing else is your own, and as it was preach'd, which makes it so full of Words; and tho' this may be look'd upon by some as a Fault in Printed Discourses, I chose to let it pass so; And it is the Opinion of a very great and exact Author, that plain and practical popular Sermons should be so. Besides, I direct it to Friends, who, I know, will be pleas'd with the Plainness of it; and it will be a very small thing with me to have it despis'd by those few Others, into whose Hands it may chance to come, if it be but useful to you, whose Servant I am, for Jesus his Sake,

A. B. Til-
lotson.

R. FRANKS.

A

A
S E R M O N, &c.

P S A L. lxxxv. v. 10.

Mercy and Truth are met together, Righteousness and Peace have kissed each other.

PEACE, you know, is the Subject of all Conversation at this Day, an Affair about which there are great *Thoughts of Heart*, and that at once exercises both our *Hopes* and our *Fears*: I was willing to take some Notice amongst you, of so great a piece of News, which every Body is very inquisitive about, and earnestly listening to, because so deeply interested and concern'd in: Judg. v. 19.

What I intend from this Passage of Holy Scripture is not, one way or other, to give you my Opinion of the present Peace, so far as we are suffer'd to know any thing of it; but only to improve it to a religious Purpose, and make a spiritual Use of it: I could not think how to do this better, more to your Advantage and Information, or more to your Comfort and Satisfaction, under the Apprehensions you are very likely to entertain, than by laying before you the Plan of that great Peace, which God himself, *the King of Kings*, 1 Tim. vi. and *the Lord of Lords*, *the blessed and only Potentate*, is 15. the Author of, betwixt those two great Parts and Kingdoms of the World, Heaven and Earth.

We have an Account of this Peace, the Scheme and Method of it, in the Text; and as it is here describ'd, it contains also the true and necessary Measures of a good Peace amongst Men; which Measures should be always propos'd, and steadily pursu'd by those who are dignify'd with the Title of *Gods*, and distinguish'd as *the Children of the most High*, I mean Pf. lxxxiii. the Princes of the World, and the Kings of the Earth, 6. to secure to whom an absolute and unlimited Obedience,

dience, to be render'd both actively by Doing, and passively by Suffering their Will, which, indeed, is such an Obedience as we owe to God alone ; who only can neither do himself, nor require any thing of us, but what is just and good, fit and best to be done ; They are drawn as the very Image of the Divine Majesty, and are represented as sitting in, and filling up to the World the very Place of God ; and their Character as God's Vicegerents, and the Lord's Anointed, has been cry'd up by a Set of the worst of Men, very selfish and ill-designing Persons, as if these Names were fix'd on them, and these Characters ascrib'd to them, only to direct the Duty of their Subjects to them, and not at all to signify their own Duty to God, and excite a strict Conformity to him, in all those Excellencies and Perfections that appear in the Divine Government.

I design, if the Lord will, when the Peace that is so far advanc'd, shall be finish'd and declar'd, and we come to have a Thanksgiving-Day appointed, to let you see, that Mercy, and Truth, and Righteousness are really, (however some, that would *dawb with un-temper'd Mortar*, as the Expression is, *Ezek. 13.* where also such may read their Doom ; think and flatter themselves), the true and necessary, and indeed the only effectual and sufficient Terms and Qualifications of a good Peace ; such a One as we have been praying, and fighting, and paying such long and heavy Taxes for, and as the Providence of God, in a long Course of amazing Success upon our Arms, gave us a great deal of Reason to look for, that is an honourable, a happy and lasting Peace : And this will shew you how much you will have to rejoyce in, and be thankful to your Superiours for. *Mercy and Truth, &c.*

What a Mixture and Union of most excellent and lovely Qualities is here ! Peace thus attended, join'd with Mercy, and Truth, and Righteousness, is, indeed, *worthy of all Acceptation* ; and let them that can speak a Word against such a Peace, be accounted Factionous and Seditious, Malecontents, and Disaffected to the Government, &c. Let them pass for such as hate Peace, and delight in War, be call'd all that's Bad, be look'd upon and treated as the worst of Men,
of

of Subjects and Christians, that can once open their Mouths against such a Peace, or the Procurers of it : The Authors of such Peace to a People, do indeed deserve to be applauded, and if you don't adore, you cannot too much admire them ; these are truly *Ministers of God for good* ; 'tis easy to fall short, but impossible to exceed in your Regards to them ; so great a Blessing, and desireable a thing is Peace, *if it be found in the way of Righteousness*, Prov. 16. 31. Rom. xiii. 4.

There is, Christians, a most visible and illustrious Conjunction of these beautiful Characters, Mercy, and Truth, and Righteousness, in that great Peace God has brought about betwixt Heaven and Earth, betwixt himself and us : To this Peace the Text, tho' possibly that may not be in the immediate view of it, is very often carry'd by Divines, as being most eminently fulfill'd, and made good therein : But, there is, I think, some Reason, besides the great suitableness and pertinency of these Expressions to that Transaction, to believe it is design'd and pointed at here : I do not in the least question, that in the Old Testament, and in the Book of Psalms, as often as any where, our Redeemer, *the Son of David*, and his Salvation, are much more frequently intended and spoken of, than is generally observ'd, as may be gather'd from what our Lord discourses, Luke 24. 25, 27. & 44. *David in Spirit*, under the Conduct of the Holy Ghost, and in the Light of Faith, often turns his Eye to him, *looks unto Jesus*, and speaks much of him, tho' in many places more briefly and obscurely than in others : *David* was himself a famous Type of Christ in several Instances, and *he was a Prophet*, to whom our Saviour was not only foretold and reveal'd, but in a very distinguishing and peculiar way, *promis'd*, that is, with Circumstances of special Interest and Relation, and of greater Certainty and Evidence ; for *God had sworn with an Oath to him* (which put the Matter beyond all doubt) *that of the fruit of his Loins he would raise up Christ* ; *David* seeing this before, 'tis no wonder if he spake very frequently of him : His Tongue was as the Pen of a ready Writer, when he spake of the things (which were neither few nor mean) that he had made touching the King. Acts ii. 30. Psal. xl. 1.

'Tis

'Tis, you may observe, very usual with the Psalmist, when he mentions either his own, or the Churches temporal Deliverances, to take some short notice at least, of that much more important and considerable One, that is, Spiritual Redemption, which the Faithful, under that Dispensation, expected by the Messiah: And David seems in several Places to make *These* both the Pledges and Patterns of *This*. There is some room to think the Psalmist does so here, for, this Psalm was compos'd upon the Occasion of the Return of the Jews from their Captivity in Babylon: Lord,

v. 1. *thou hast been favourable unto thy Land, thou hast brought back the Captivity of Jacob.* But, as great a Deliverance as this was, there was something further, the People of God in that Day, hop'd and pray'd for, and that they liv'd and dy'd in the Belief and Expectation of: See how the Church Prays; Turn us, O God

v. 4. *of our Salvation, and cause thine Anger towards us to cease: Wilt thou not revive us again, that thy People may rejoyce in thee? Show us thy mercy, O Lord, and*

6. *grant us thy salvation:* She is still looking forwards: Surely this Prayer must be understood, for another Deliverance, for the former appears very compleat, and is spoken of in Terms that signify the entireness of it.

v. 1. *Thou hast brought back the Captivity of Jacob, thou hast*

2. *forgiven the Iniquity of thy People, thou hast covered all*

3. *their Sin. Selah. Thou hast taken away all thy Wrath, thou hast turned thy self from the fierceness of thine Anger.* That by all it seems to be another Deliverance the Church had in her Eye, namely, a Spiritual One under the Messiah, which Jewish as well as Christian Writers allow to be design'd here: And this is the more probable, because the Mercy pray'd for is appropriated to the Godly. I will hear what God the

Pool. An-
not.

v. 8. *Lord will say, for he will speak Peace unto his People, and to his Saints: The Mercy acknowledg'd in the first Verse, is Common and General, Universal and National, Lord, thou hast been favourable unto thy Land: This, that is further pray'd for, and that David professes such an assured Hope, and Faith of, is Personal and Particular, God will speak this Peace to his People and to his Saints; his Saints, this brings it into a narrow Compass still, for tho' all were his*

People

People in a Sense, yet but few of them were his Saints; and this Distinction both unfolds, and may itself be explain'd by that Paradox of the Apostle, and shows us wherein the Difference he makes lies, when he tells us, *All are not Israel which are of Israel, neither because they are the Seed of Abraham, are they all Children.* Rom. ix. 6, 7.

The Mercy receiv'd was to his Land, this that is still expected is to his Saints. 'Tis also thus limited and confirm'd in the following Verse; *Surely his Salvation is nigh them that fear him, that Glory may dwell in our Land:* You find, in a well-known place, and by all Hands applied to our Lord, that he is promis'd to Persons of this very Discription, *fearing God; unto you that fear my Name,* says God in the Prophet, *shall the Son of Righteousness arise with healing in his Wings:* Mal. iv. 2.

And you may observe, that he was spoken of, and promis'd, expected and receiv'd under this very Name and Notion, the *Salvation of God: He is also Emanuel,* Gen. xlix. 18. *God with us, and he dwelt among us: He is likewise the Glory of the Lord, and the Glory of his People Israel,* Luk. ii. 30. as he is call'd, *Luke 2. 32.* That this ninth Verse must lead our Thoughts to Jesus; these our Expressions that belong to none, and suit none, no Person, and no Mercy, as they do him and his Salvation: He was to come, bringing Salvation with him; thus 'twas foretold, *Behold, O Daughter of Sion, thy King cometh unto thee, he is Just, and having Salvation:* Zech. ix. 9.

His coming now drew on apace, and the Salvation of these Saints, not only their own personal Salvation, but the common Salvation, that of the whole Israel of God, consisting both of Jew and Gentile, was nearer than when they at first believ'd. Jude iii. Rom. xiii. 11.

There is then, you see, some reason not only to accommodate the Text so, but to understand it of, the Peace betwixt God and Man, that Jesus Christ is the Mediatour of Mercy and Truth, &c.

How honourable to God, and how Comfortable to us is the Representation here made of this Peace! A Peace in which Mercy, and Truth, and Righteousness are exercis'd and united, furnishes Matter, both of Adoration, and of Consolation, and ministers equally to our Wonder, and to our Comfort, and therefore I

chuse to consider it upon this Occasion, and may it prove a *Word in Season*.

In speaking to this Portion of Scripture, I would do these two Things only.

I. Illustrate the Concurrence of these Perfections, the Text enumerates, in the Peace we have *with God through our Lord Jesus Christ*; that it is really such a Peace as it is here describ'd. And then

II. Improve this Account of it in some suitable Uses.

I. To illustrate the Concurrence of these Attributes in our Peace with God by Jesus Christ, I would clear the Point to you, and let you see that in this great Affair, Mercy, and Truth, and Righteousness are agreed, that they do meet together, and kiss each other. And in order to do this, I will thus proceed, and observe to you;

That there was, originally, a most perfect Peace and Harmony betwixt God and Man; Man was made in the Likeness, and, therefore, in the Love, of God; who cannot but affect his own Image, and whatever is of himself, and love it with the same Love, for Kind, with which he loves himself: Man was, at first, God's Friend and Favourite, there was a Good Understanding betwixt God and him, he loved God, and God loved him, *set his Heart upon him*, he lay as it were in the very Bosom of God, like his dear Child, he is called *the Son of God*, a Relation that supposes and engages the greatest Affection: There were no Frowns upon the Face of God, nor Enmity in the Heart of Man, but an entire Friendship: You meet with all the Signs of it in the History of Man's Primitive State; He was admitted freely to converse with God, *He heard the Voice of God*, God would Speak to him and Walk with him, and, *How could two Walk together unless they were agreed?* But,

This Happy State of Love and Peace did not last long; the Reason of its Discontinuance was, altogether, on the part of Man, He *left his first Love*, turned Traitor and Enemy, broke out into Rebellion against God, proved

Job vii. 17.

Luk iii. 38.

Genesis.

Amos iii.

3.

proved undutiful and disobedient, would eat of the Fruit of the forbidden Tree, which God had reserved as the Mark of his own Sovereignty, and made the Test and Tryal of Man's Obedience and Subjection: He was not content with what God had given him, was not satisfied and easy with what State of Honour and Happinels God had raised him to, out of the very Dust, *but sought out many Inventions*, if possible, to better his Circumstances, to mend and enlarge his Fortunes; he was flattered with a deceitful Prospect of advancing himself to a higher Degree of Eminency than he was created in; he foolishly listens to the Temptation, and turns off God, and will have none of him any longer, either as his Lord, or his Portion, he disowns his Dependance, withdraws his Allegiance, sets up for himself, and would fain be Absolute; this was the Behaviour of Man, tho' so much oblig'd, and so well provided for, which made his Conduct extremely provoking: Now this ill Management of his, broke the Peace, his Sin spoiled the Good Understanding betwixt God and him; a War begins, Man becomes an Enemy to God, and therefore, God most justly becomes an Enemy to Man; Man declares against God, and God thunders against Man, drives him from his Presence, and puts a flaming Sword into the Hands of Justice, that turned every way, to prevent his Approach, every Perfection was up in Arms against him, Mercy only excepted.

The Good and Gracious God, *whose Thoughts are not* Isa. lv. 9, 9.
as our Thoughts, nor his Ways as our Ways, but lie as
much above them as the Heavens do above the Earth:
Whose Compassions never fail; was not willing this State Lam, iii,
of War and Enmity should be perpetuated, that this 22.
Difference should always be kept up, and Man left at an eternal Distance from himself: God knew how the Quarrel would end, what the Consequence would be to us, that we could not make good our Cause against him, and come off well; He therefore, tho' so unworthily requited, tho' so much provok'd and affronted, and it lay in his Power to crush and ruine us; Entertains Designs of Mercy, *and thinks thoughts of Peace* Jer. xxix.

wards us; and, *in the fullness of Time*, actually effects and brings it about.

But, *What sort of Peace* is it God restores Man to? Why, from the Text, we learn, That 'tis not a Peace upon *any Terms*, and at *any Rate*. Not a *separate Peace*, without the Knowledge and Consent of Truth and Righteousness, at the single Instance of Mercy, in favour of reduced Man; no, but a Peace in concert with all those Perfections that were engaged against Man; a Peace with the Concurrence, because to the full and entire Security and Satisfaction, of Truth and Righteousness, which Attributes Man had so much abused and rendred himself obnoxious to the Resentments of.

Not a Peace in the High and Arbitrary Way of *Prerogative*, of *Sovereign Will and Pleasure*, to let the World see what Power and Majesty could do; if God might, yet he chose not to make Peace this way, but prefer'd another, that has really redounded more to his Glory, than the Exercise of *Absolute Authority* could have done.

Not a Peace that neglected the Interests, and that was deaf to, and careless of, the Pretensions of any of the Attributes of God; but a Peace that consulted and promoted the Advantage and the Glory, that complied with, and yielded to, the Demands of all the Divine Excellencies; and therefore, 'tis a Peace that does not dissolve or weaken, but support and strengthen the Sacred Alliance between them: Such now is the Peace of God; and indeed! any other Peace than this, than one consistent with Truth and Righteousness is unworthy of, and consequently impossible for, God to make: For, says the Scripture, *God cannot lie, and shall not the Judge of all the Earth do Right? Men of High Degree are a Lie*, but God is not Man that he should lie, nor the Son of Man that he should Repent, that he should either change his Purpose, or break his Word: He is indeed *always the same*: He is of one Mind, and who can turn him?

Tit. i. 2.

Gen. xviii.

25.

Psal. lxii. 9.

Num.

xxiii. 19.

Job xxiii.

13.

Mercy was an *Early*, and an *Earnest* Advocate for us in the Breast of God, that set this Affair on Foot, and moved God to think of giving Peace to Man, who was engag'd in, and carrying on, so fatal and ruinous a War

to himself, and that must otherwise have ended very ill to him.

Mercy, indeed, was the only Perfection that could befriend us, that could handsomely, and with Honour espouse our Cause, and appear and speak for us; It strongly pleaded that God would pity and spare us, that he would put an end to the Quarrel we were by no means able to make Good, but must for ever have sunk under the weight of; that he would be reconciled to us and enter into a State of Peace and Friendship with us again: As Wicked and Unworthy as we were, Mercy had a great deal to offer *for us*, as well as the other Attributes had *against us*; It wanted not Arguments, and it did not spare to advance and urge them in Favour of us: I would here a little consider the *Pleas*, which Mercy may be humbly suppos'd to have made use of in our Behalf, for the more, and the stronger they are, the more admirable and conspicuous will the Truth and Righteousness of God appear, that he would not in the least dispence with; or drop these Perfections; that he would not exercise his Mercy that was so Importunate, in restoring Peace to Man, who may be considered as the common Enemy, without them, without giving them entire Satisfaction, and effectually providing for their Honour and Interests.

Mercy then had many and powerful Arguments to offer, which deserved to be considered, why God should gratify it, and be determined by it; and it found something to plead to this Purpose both *in God* and *in Man*, the two divided and contending Parties.

I. Mercy could find something in God to argue from, why he should make Peace. And,

1. It might argue *from* and *for itself*, which otherwise would have been a Sufferer, and say as it is; *Isa. 63. 15. Look down from Heaven upon this miserable wretched Creature, and behold from the Habitation of thy Holyness and of thy Glory, where is thy Zeal, and thy Strength; the sounding of thy Bowels, and of thy Mercies are they restrained? How might it plead for him in such Language as we have some Verses before the*
Text,

2. 4. *Text, Cause thine Anger, towards him, to cease, Wilt thou be angry for ever? Wilt thou draw out thine Anger to all Generations? Wilt thou not revive him again, that he may rejoyce in thee? Shew him thy Mercy, O Lord and grant him thy Salvation. And as it is, Psal. 77. 7, 8, 9. Will the Lord cast off for ever? And, Will he be favourable no more? Is his Mercy clean gone? Hath God forgotten to be Gracious? Hath he, in Anger, shut up his tender Mercies? Hast thou any Pleasure in the*
 Ezek. xxxiii. 11. *Death of Sinners? Or, Art thou one that delighteth in*
 Psa. lxxviii. 30. *War? Shall the World never know thou hast such a Property as Mercy? Shall it not be seen how Rich thou art in Mercy? That to thee there do belong Mercy*
 Eph. ii. 4. *and Forgiveness, as well as Justice, and Wrath, and*
 Dan. ix. 9. *Vengeance? Is Mercy the only Attribute, the Display of which, can bring thee in no Revenue and Tribute of Glory and Praise? Will not Men Honour and*
 2 Cor. i. 3. *Love thee when thou appearest to them as the Father of Mercies? Shall Mercy then lie by Obscure, Neglected, and Invisible? Shall it always remain in Silence and Darkness, wrapp'd up in thy self, and be for ever concealed in thy own Essence? Shall it bear no part in thy Declarative Glory? Never come in view, never present it self to Publick Notice, never appear upon the Stage and act its part? This will be the Consequence, and such a Sufferer will Mercy be, if thou keep up thy Resentments against Man, and push on this War to his Destruction: Then Mercy will not have an Opportunity of making itself known; only the Miserable are the Objects of it, and this is the last it's ever like to have of exercising itself upon; Fallen Angels are sunk below the reach of it, They are reserved in Everlasting Chains of Darkness, unto the Judgment of the Great Day; And shall this only fit Occasion of displaying thy Mercy be slip'd? The other Perfections have made a Glorious Appearance in Creation; but, Where is thy Mercy? Wilt thou, as it were, disown it? Express no Concern for its Honour? But decline to Glorify it in a Work of Redemption?*
 Thus, may we suppose, Mercy arguing, from, and for itself, in favour of us; and its Arguments could not but be of Weight and Consequence, with a Being that

that *Delights in Mercy* : But, Mercy had other Pleas Mich. vii. besides these, in which itself was Interested: For, *8.

II. It might argue from the Concern, which some other Perfections had; why God should exercise Mercy, in giving Peace to his Creatures : Particularly it affected both the Goodness and the Wisdom of God : Mercy might say, Shall the distinguishing Bounty of thy Goodness to Man in Creation, be all lost upon him ? Shall those rich Expressions of it in him above all the other Creatures of the World be mistaken ? Or be thought to be only with this view, that he might of all the Works of thy Hands *be the most miserable* ? Mercy might say further, Would it be advantageous to thy Wisdom, to leave Man in his Misery for ever, to lie bury'd under the Ruines of his Fall ? Shall God create to destroy ? Shall he build to pull down ? Shall God form such a noble and excellent a Creature as Man, who has a Body *so wonderfully made, and curiously wrought*, dispos'd and organiz'd after such an admirable manner : And this Body inspir'd with a Soul, thine own Off-spring and Image, *made after thy Likeness*, furnish'd and adorn'd with such Powers and Facultys, Reason and Understanding, Will and Affections, whereby he is qualify'd for the knowing and loving, the serving and enjoying Thee : And suffer him at once to be ruin'd to all the Designs of his Being, entirely lost to the Purposes of thy Honour, and of his own Happiness, without answering the high Ends he was made and fitted for, without either *doing or enjoying* the Good he is capable of ? Can this be the Contrivance of infinite Wisdom ? Or the Resolution of infinite Goodness, to make such a Creature in vain ? Or might Mercy say again, Is it for the Honour of Divine Wisdom, to let the Enemy, Satan, have Opportunity to boast and triumph, in so fully carrying his Point ? He drew Man into this Rebellion and War, mov'd to it by a Principle of *Revenge against thy self*, as well as *Enmity against him*, envious of thy Honour, as well as Man's Happiness ; And shall he have occasion to glory and applaud himself in the Success of his Attempt ? *Wilt thou not still the Enemy* Psal. viii. 2. and

and the Avenger? O God, how long shall the Adversary reproach? Shall the Enemy blaspheme thy Name for ever? Wilt thou not prevent him, by not suffering him thus effectually to bring about his Designs, to destroy thy Creature, and deprive thee of that Income of Homage and Service thou wouldst other ways have receiv'd from so considerable a part of the Creation? God has but one Order and Species below, capable of honouring and conversing with thee; And shall Satan Rob thee of that? Run away with that? Make Man thy Friend, that he may be thy Servant again. Further,

III. Mercy might Plead, This is a Matter that may be done, that 'tis practicable, and what may be brought about, in a Way, in which neither Truth nor Justice, nor Holiness, nor Wisdom, the only Perfections in God, that could oppose the Design of Peace; should have any thing to object against it; Nay, that it might be done in a Way, that should be preferr'd by them to the Punishment of the Offending Creature, as what would make for their greater Illustration and Glory: That a Peace might be brought about, without any Prejudice at all; nay, with Advantage to the *Vindictive Attributes*; that such a Way must lie open to the Eye of God, within the Reach of his Infinite Understanding and All-Comprehending Mind: Nothing is impossible; no, nor Difficult, to Immense Wisdom and Almighty Power; God could Glorify his Rectoral Perfections in a Friendship with Man; 'twould be easie for God to draw up such a Scheme of Peace, as would both enlarge and secure the Glory of Truth, and Justice, and Holiness; That God could not be at a Loss to find out a Method of doing this, that should *Magnify his Word, Declare his Righteousness*, and shew himself *Glorious in Holiness*: Is there no other Way of Punishment, than in the Person of the Sinner? And, cannot Satisfaction be made, but by the Sufferings of the Offender? Surely, God is able to provide, and, nothing is too hard for God. That you see, Mercy, which stood our Friend, could find nothing in God to plead for us. And,

2. It

Psal.
cxxxviii. 2.
Rom. iii.
26.
Exod. xv.
11.

Secondly, It could find something to plead even in *Man himself*, something in him that it could turn into an Argument, and make to speak for him; his Misery and his Impotence were sufficient Reasons why it should interpose and stir in his behalf; but if these were nothing to the other Perfections, it had more to offer: It might plead Man's Relation to God, and say, Is he not thy Creature, and wilt thou not have a Desire to the Work of thine Hands? Wilt thou have no Compassion upon thine own Creature, and a Creature too, upon which thou hast stamp't so much of thy Self? Will not *He that made them have Mercy on them? Will he that formed them shew them no Favour?* Or, Isa. xxvii. 11.

Mercy might plead his *Temptation*, and say, Man did not Sin of himself; The first motions of this great Wickedness were not in him; He had a Tempter, and was betrayed into what he did, was beguil'd and impos'd upon by the Devil's Subtilty; Satan seduc'd him, by representing his present Condition as Mean and Low, and insinuating there was an open and easie way to improve his Happiness; He was strongly Urg'd, and powerfully Solicited by a Restless and Cunning Spirit, superior in Wisdom, and therefore easily got the *Advantage of him*. Or,

Mercy might plead his *Constitution*, and say, Lord, Remember what was *Adam's Frame and Make*: He had *Earth* as well as *Heaven* in his Nature; He had a *Sensitive*, as well as a *Rational* and *Divine Part*; He had a *Body* as well as *Soul*; *Flesh* as well as *Spirit*; *Weak Flesh*, This may go a great way into the Account and Excuse of his Crime; *Thou knowest his Frame, Remember that he is Dust*. He was under a mighty Disadvantage from his mixt and compounded Nature, and the Temptation by which he fell, was exactly adapted powerfully to strike his Weak Side, that is, his Earthly, Fleshly, and Sensitive Part. Or, Mat. xxvi. 41. Psal. ciii. 14.

Mercy might plead his *Condition*, and say, That though Man had Power to continue the same Holy and Happy Creature he came out of the Hands of God, and Strength sufficient and equal to the Temptation, and the *Duty* enjoyn'd was far from being

impossible, yet he was *Mutable*, and put into a *Capacity of Falling*; that the Tempter had access to him, his *Paradise* did not secure him from the approach and assault of *Satan*.

Thus, *Sirs*, did *Mercy* plead, that *God* would *Pity* and *Spare* us, make *Peace*, and be *Reconcil'd* to us; but all these *Requests*, tho' made with so much *Reason* both *on the part of God* and *of Man*, are not hastily, and at any rate, to be *Gratify'd*: The *Arguments* of *Mercy* are not able to bring about a *Peace* upon *any Terms*, but such as are strictly consistent with *Truth* and *Righteousness*; These are to be consulted and heard in what they have to say *against a Peace*, as well as the other *for it*. That is not to make *Terms* for *Them*, and does not take upon it to be judge of what is a reasonable Satisfaction for those other *Allies*, or what is a sufficient *Barrier* and *Security* to their *Honour* and *Interests*, no, They are to judge and chuse for themselves; are at *Liberty* to make their own *Proposals*, and as free to insist upon them and abide by them: They are not to be over-ru'd, forc'd to comply, and oblig'd to accept the *Conditions* *Mercy* should prescribe them. All possible regard is had to the *Honour* of *Divine Truth*, and *Divine Justice*, these shall be maintain'd, observ'd, and glorified, as well as *Mercy* gratify'd; They were in *Confederacy* against *Man*, and *God* would not make *Peace* without giving them all the *Satisfaction* they should demand: *God* would not *Treat*, but upon *Terms* highly *Advantageous* to these *Perfections*; He will in this *Grand Affair* make good his *Engagements* to them, and effectually take care of their *Concerns*. Here is no *Partiality* or *Tenderness* to the *Enemy*, that might endanger the *Deserting* them, 'twere infinitely better *Man* should for ever *Perish*, than they should in the least *Suffer*: *Mercy* could make no *Impressions* upon so kind and tender a *Nature* to their *Prejudice*; it shall be in a way of *Truth* and *Righteousness* that *God* shall make *Peace* if at all; *He will not*, and 'tis the *Excellency* and *Perfection* of his *Being*, that *He cannot* separate from them.

The Low State Man was reduc'd to, was *very pressing*, How Miserable and how Weak is he? All Things are sadly out of order with him, and he is in absolute want of Peace; He was Poor and *without Strength*, lay under, not only very great Difficulties, but a real impossibility of holding out any longer, and keeping up the War any longer: God's own Clemency and Goodness were *very earnest with him too*, yet will he closely adhere to Truth and Justice; God would not, but in Concert with these Characters that had taken up Arms against us, make Peace; He would not take any steps at all towards it, that might give any Uneasiness too, or cause any Reflection upon them. Not only the Exigency of the Creature, the Distressed Condition Man was in, and the Pleas of Divine Mercy must be consider'd, but the Engagements of Divine Truth, and the Demands of Justice, must be consider'd too. The Truth of God required that Sin should be Punish'd, God hath Threatned Death upon Sin, that Threatning must be Executed, and the Punishment Inflicted, else the Honour of Divine Truth might be thought to Suffer; Justice insisted upon Satisfaction for Injuries done, and Reparation of the Credit of the violated Law, of which it was the Guardian. Why now, till a way could be found to make Truth and Justice easie, and engage their concurrence in the Design, the importunities of Mercy for Peace and Pardon, are not yielded to and comply'd with; God will not exercise and display the One without the Other, tho' the necessity of his Creatures was so great. Rom. v. 6.

To Illustrate the regard of God in this great Transaction to *Truth and Righteousness*, how close He kept to such Rules, and firmly pursu'd these Measures, you may observe; God would stick at Nothing, He would not refuse any Thing that was necessary to give each of the contending Parties all the Satisfaction they should require: It was found that nothing less than the Death of the Son of God, the Injur'd and Offended Majesty, was necessary and sufficient to bring about this Happy Conjunction; to effect a Reconciliation, in which Mercy
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and Truth, Righteousness and Peace, should meet together, and Kiss each other: So Difficult is the Undertaking, and Great the Work, that this is the only way of accomplishing it, and it is made use of. If there must be Peace, why rather than it should be such a one as would bear hard upon Truth and Justice, rather than any one of all the Perfections concern'd in this Dispute should be Uneasie, and not have its own Terms, and the utmost of its Demands, God is willing, He consents, nay, 'tis his own Motion, that his Son, his only Son, should Suffer and Die; such is God's Love and Zeal for Truth and Righteousness, as well as Mercy and Peace.

There must be Punishment, else Truth and Justice would complain; there must be Peace and Pardon, else Mercy would complain; now to accomodate this Matter, and make things to bear, that so these Attributes might center in a Peace, Infinite Wisdom contrives, and the God and Father of our Lord Jesus Christ acquiesces in this wonderful Expedient, that one would think impossible to the Bowels, the Affection and Tenderness of a Parent to approve of, and fall in with. *My Son, says God, shall become Man, stand in the Sinners place, take his Sin upon himself, and bear whatever load of Punishment and Suffering Truth and Justice shall direct and inflict.*

So much would God do, He would Sacrifice his own Son, rather than yield to an Inglorious Peace, that is, such a Peace as Truth and Justice would not come into, as well, and with as much Advantage as Mercy it self; such a Method of Peace is equally Honourable to all these Perfections.

This you will find in the Scripture account of it,
 2 Cor. v. you read, *That God is in Christ reconciling the World*
 19. *to himself; in Christ, not merely as a Mediatour,*
but in him as a Sacrifice, for the Chastisement of our
 Isa. liii. 5. *Peace was upon him: This is a Covenant of Peace*
 Psal. l. 5. *made by Sacrifice; 'Tis ascrib'd to the Death of*
Christ, Having made Peace thro' the Blood of his
 Col. i. 20. *Cross, — in the Body of his Flesh, through Death.*
 21. *He was indeed reconciling us all his Life long, was*
 all

all along endeavouring a Peace, Negotiating that Affair, Cultivating a Friendship and Amity betwixt God and Man, but his Death was the Great and *Finishing stroke*; *He Suffered, the Just for the Unjust*, John xix. *that he might bring God and Us together*, who were 30. at a distance and at difference before. Peace could 1 Pet. iii. 18. not be brought about, and made so as to consist with Truth and Righteousness, without the Punishment of Sin that had caus'd the Difference, and God would rather his own Son should bear that Punishment, than make Peace with us, so as to leave out those great Confederates, or shew any disrespect or neglect of them.

Peace in this Method, is very glorious to Mercy Truth, and Righteousness; What an Argument of most Rich and Free Mercy, of invariable Truth, and inflexible Justice is it, to see a Peace brought in such an Extraordinary Way, by the Submissions and Sufferings, the Blood and Death, of the only Son of God? What a delight in Mercy, what a concern for Truth and Righteousness, does such a Peace argue? How fair and legible are the impressions of all these Lovely and Glorious Characters upon Peace in such an Extraordinary Way! 'Tis the Price of Blood, *not of Corruptible things as Silver and Gold*, which are too often the means of the 1 Pet. i. 18. Peace of Nations, but cannot be the purchase of the Peace of Souls. This is made at the vast expence of the *Blood of Christ*, that most Sacred and Invaluable Treasure, the least Drop of which is infinitely more worth than Worlds. This Peace, I say, is the Price of Blood, 'tis made not only to prevent the effusion of Blood, which even Tyrants themselves who have been most profuse and lavish of it, as if it were *only Water spilt upon the Ground*, will, 2 Sam. xiv. 14. in their Negotiations, pretend a mighty desire and concern to put a stop to; but this is a Peace made upon, and by the shedding of Blood, *through the Blood of his Cross*. Col. i. 20.

This is as if a Prince, the Son, the only Son of a Mighty Sovereign; were, with the consent, nay, at the order and appointment of the King his Father, to lay down his Life and shed his Hearts Blood,

Blood, to appease Offended Majesty, to satisfy the Publick Laws and Justice, and atone the Treasons of Rebels, that they might be Pardon'd; and not merely Pardon'd, but be restor'd to Peace and Favour, and be admitted to Court, and into the Royal Presence again: Every one must see and be surpriz'd at the Mercy and Goodness of the King in such a Peace, and at his respect to Truth and Righteousness, and be perfectly at a loss which to admire most, whether his Clemency or his Justice. Now, Christians, this is the very Peace that God hath made betwixt Himself and Us, and surely we must observe and take notice of the Concurrence and Harmony of Mercy, Truth, and Righteousness, and say, See how they meet together! How they embrace and kiss each other! We must (if we don't shut our Eyes, and are not very Heedless indeed) discover the Traces and Footsteps of each of these Attributes in this great Affair; What amazing instances there are of Mercy on one side, and of Truth and Righteousness on the other; How all are Exercised, Illustrated, and Glorified in this Transaction; that I shall not, for, I hope, I need not say any thing further, and descend to particulars, to show you how our Text is verified and made good in the Reconciliation betwixt God and Men, that herein Mercy and Truth are met together, that Righteousness and Peace Kiss each other. I will next,

Secondly, Direct to the Use and Improvement of what you have heard: And the Application of the Subject is what I chiefly had in my Thoughts in the choice of it.

First, Let us take Notice of, and be affected, with the most admirable Wisdom of God, that he has contriv'd and order'd matters so, in this great Affair of Peace, that Mercy, Truth, and Righteousness meet and Unite: Consider how these (to our apprehension) divided and contending Attributes, the former pleading for us, the latter against us, are reconcil'd and satisfied, the Honour and Interests of all are provided for, and secured in this Treaty of Peace; these Perfections were very

very much concerned here, and had a great deal to offer for themselves; Mercy pleaded that Man might be spar'd, and gave its Reasons; Truth, and Righteousness on the other hand pleaded he might be punish'd, and gave their Reasons; the Arguments could not on either side be denied, and therefore God contrives to adjust the Difference: And what Wisdom must it be to find out a method to do it in, to the entire Satisfaction of both Parties? It argues the very Perfection of Wisdom to accommodate the Matter, so as to leave neither Attribute any thing to complain of; here is a difficulty that would have non-plus'd the Understanding of Men and Angels: Mercy interposes, takes us into its Protection and pleads for us; Justice pursues, steps in and pleads against us; the business is, how to reconcile and quiet these, by gratifying the Requests of the one, and satisfying the Demands of the other: This would have pos'd all the Wisdom of Men, who in such Cases too often are extremely partial, and very much Bias'd, and stick not to Sacrifice the Honour and Interest of one side, and, partly to please and oblige the other, here is the manner of Men: This also would have pos'd the Wisdom of Angels, tho' such Understanding and Penetrating Creatures, 'tis the matter of their Wonder and Admiration, *which things the Angels desire to look into.* 1 Pet. 1. 12. Punishment was necessary to make Truth and Righteousness easy, Peace and Pardon were necessary to make Mercy easy; this is the Case, and truly, it is infinitely difficult, How shall it be brought about? How shall Truth and Justice be glorified, and Mercy exercised? This is the Enquiry, the Answer lies beyond the reach of Men or Angels, above the ascent of their Minds; but Divine Wisdom is not at a loss to solve the difficulty, and answer this hard Question, it presently pitches upon a way, finds out a happy expedient, and 'tis this strange one; The Son of God shall assume the Humane Nature, and in that Nature shall Obey, Suffer, and Die, to expiate the Sin of Man, to vindicate the Law, to satisfy the Justice, to maintain the Truth, and illustrate the

- the Holiness of God in the Punishment of Sin, and there is nothing left in the way to hinder the exercise of Mercy in a Glorious and Eternal Peace. Can we look into this Affair and help crying out with the Apostle, in an Extacy of Wonder ; *O the depth of the Riches both of the Wisdom and Knowledge of God ! How unsearchable are his Judgments, and his Ways past finding out ! Who hath known the Mind of the L O R D ? Or who hath been his Counsellor ? Who could assist and divert him in this Affair ?*
- Rom. xi. 33, 34. *Where is the Wise ? Where is the Scribe ? Where is the Disputer of this World ? With how great Reason is Jesus our Reconciling Mediator, the Peacemaker, call'd the Wisdom of God, he is the Declarative Wisdom of God ; Divine Wisdom appears in him in the most astonishing manner ; Doubtless all the Treasures of Wisdom and Knowledge are hid in him, contain'd and summ'd up in him, laid up and laid out in him : Herein, in the matter of Peace, God has abounded towards us in all Wisdom and Prudence. Here we have the manifold Wisdom of God. The Wisdom of God is a Mystery. The*
- 1 Cor. i. 20. *Peace of God passeth all, Created and Finite, Understanding, in respect of the Contrivance, as well as the Comfort of it. Consider, what distant Interests are here provided for ; what different Claims and Pretensions are here settled ; what contrary Qualities are here United ; Characters that lay most remote meet together ; and Attributes that could not agree before, kiss each other : Whoso will observe these things, must say of God, That he is wonderful in Counsel, and excellent in working ; That he is Fearful in Praises, doing Wonders ; That his Understanding is Infinite ; And yet he only Wise God. On the other*
- 1 Cor. i. 24. *hand, it is a very easy thing amongst Men to accomplish a Peace, that is just the reverse of this : It does not require Consummate Wisdom, a large share of skill in Politicks and Understanding of the State of Courts, and the Interests of Nations, and the exact Limits of a ballance of Power, these are no necessary talents in this Case ; the love of Money, a Profligate Conscience, and an Impudent Forehead, are abilities equal to such an Enterprize ; and*
- Col. ii. 3. *when*
- Eph. i. 8. *when*
- Eph. 3. 10. *when*
- 1 Cor. ii. 7. *when*
- Phil. iv. 7. *when*
- Isa xxviii. 19. *when*
- Exod. xv. 11. *when*
- Psal. clxv. 7. *when*
- 1 Tim. i. 17. *when*
- Job. v. 12. *when*

when 'tis perform'd, instead of admiring the *Wisdom*, you have all the reason in the World, to abhor the *Wickedness* of the Instrument, and pity the *Weakness* of those that imploy him: A very ill sort of Man, if (by any means) he get himself invested with sufficient Authority, and to be far enough trusted, is every way capable of serving in a Peace, which neither Truth nor Justice bear any part in; he only needs to be a Person that can Delign and Act very bad things, and that can at the same time solemnly disown them, and give hard Names to, and pretend abhorrence of the very Measures he is far gone into; such a one, to be sure, does not at all deserve to be had in Reputation for *Wisdom* and Honour; there is nothing remarkable and distinguishing in the Man, but Villany and Hypocrisie: He that is either chosen, or takes upon him to be Judge, and is in Circumstances that he can make himself Referee in a Dispute, and oblige the contending Parties to stand to his Sentence, and be determin'd by his Arbitration; if he will be so Unrighteous and Partial, as to give every thing in favour of one side, Right or Wrong; if he be so Corrupt and Unjust a Judge, that neither Fearing GOD, nor Regard^{ing} Man, will give all to one, and the Aggressor too, and to the other, and the Injured Party too, nothing at all; he is sure to put an end to the Dispute, because the former cannot dislike it, and the latter cannot help it: But then, no Body can say, that his Abilities and Integrity, do at all appear in such a Decision of the Controversy; 'tis evident he wants common Honesty, and he may be as indigent of common Sence: Such a piece of management does not argue an extraordinary Understanding, though it must be confess'd, that he who makes so great a mistake in so plain a case, is very likely to be, as we say, more Knave than Fool.

Secondly, Let Christians apply this for their Comfort, hence may you Triumph and Rejoyce in the Account you have had of your Peace with God by
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Eccl. iv.

12.

Pl. lxxxix.

2.

Isa. liv. 10.

Pro xvi. 7.

Jesus Christ, it affords strong Consolation; for then, that State of Reconciliation you are admitted into, must be Safe, Firm, and Lasting; it must be an Eternal Peace, that's made betwixt God and you, for in it Mercy, Truth, and Righteousness meet together, and kiss each other: This is such a threefold cord, that (as Solomon speaks) is not quickly broken: We may now say with David, *Mercy shall be built up for ever*, and as the reason of it, *thy Faithfulness shalt thou establish*: It must be built up for ever, because 'tis strengthened with such a Union, it must endure for ever; seeing it is thus Cemented and Supported, it cannot fail, because it stands upon such Pillars as Truth and Justice; these are indeed sure Foundations, the very Hills and Mountains, those strong Places of the Earth, are not so stable as the Foundations this Peace is built upon; for *the Mountains shall depart, and the Hills be removed; but my kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord, that hath Mercy on thee. The Foundation of God stands sure.* This is an everlasting Peace, 'tis upheld by Mercy, and establish'd in Righteousness; that if we are reconcil'd, and in a state of Peace with God, we shall be so for ever, we need not fear that the Clouds will gather and thicken again, that former things will be Rehears'd, and old differences Reviv'd, that the War will be renewed and break out again; there is not room for Christians to entertain such Jealousies and Fears, for in this Treaty of Peace, that comprehends and takes you in, every thing is settled and adjusted to the entire Satisfaction of those Attributes you have any thing to fear from: Hereby, Truth and Justice, that you were us'd to tremble at, are brought over to be of your side, *even your Enemies are made to be at Peace with you*; the Truth and Justice of God have no after Claims and Challenges to enter against you; no future demands to make upon you, there is no colour or pretence, why God should break with you; 'tis a Peace that Truth and Righteousness, as well as Mercy, approved of, and concurr'd in.

Who

Who then shall separate you from the Love of God Rom. viii. which is in Christ Jesus? You may, very boldly, 35, 39. and without Fear, make the Challenge, and bid Defiance, to the very worst Enemy you have: Who shall interrupt and break that Peace, which is thus establish'd? Shall the Law? Shall Sin? Shall Satan be able to do it? Or is there any thing in God to do it? Is there any one Perfection in all the Divine Nature to endanger this Peace? Mercy and Truth, Christians, shall preserve it, and you in it. In this Covenant of Peace, all things are so ordered, managed with so even a Hand, with so much exactness, and to such a nicety, Matters are so equally pois'd, and so true a Ballance of Interest and Power establish'd between the several concern'd Parties; I say, all things are so ordered, settled, disposed, in this Covenant of Peace, that it must be everlasting and sure. Let Christians then rejoyce in, and satisfy themselves with this, and know it for their Comfort, under the darkest Apprehensions, both from *Within*, and from *Without*. This was *David's* Support and Refreshment in all his Afflictions and Troubles: *Although*, says he, my 2 Sam. *House be not so with God*, as I could wish: Matters xxiii. 5. as to his Soul, Family, and Kingdom, did not go at all to his Mind; yet, says he, *He hath made with me an everlasting Covenant*, of Peace and Mercy, ordered, Well, Wisely, and Graciously, in all things, and sure, he adds, *this is all my Salvation and all my Desire*; this is enough, this everlasting Covenant so order'd in all things, and sure, is sufficient: Upon this will I throw, and here will I rest and stay, my self.

You know in the present Negotiation of Peace, all who heartily wish well to their Country, are concerned for a lasting Peace; a safe Peace or none, is the Sence of all that love their Nation, and have its welfare at Heart; and 'tis no wonder they are Desirous of, and Intent upon a lasting one; for no Peace that is not very gainful and advantageous, no Peace that gives but little to our
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selves

selves, or to our Friends, and a great deal to the Enemy, can be thought lasting; Unless we suppose it so extravagantly Liberal, as really to out-do, and glut, and quite tire his Avarice and Ambition, and imagine it altogether as effectual a way to render Peace lasting, to give the Enemy every thing, as to leave him nothing: This seems to be the very Wise opinion of some in the World; and who will Dispute it? When 'tis so plain, that when he has got all, he must be quiet; he may then find time, and perhaps find it in his Heart, to sit down, and (like that mighty Prince, whom he is so willing, and now so fair, to succeed in the Universal Monarchy, and whose Title he has assum'd before hand) Lament himself, there are no more Nations which he might yet make his own; for the Thirst of Empire is never to be satisfied, it swallows all, and is still craving. An Unprofitable Peace must be Unsafe and Precarious; for we very well know, frequent and dear Experience has taught us, That Peace will not be kept long, which can be broke; and therefore we must justify and applaud the Conduct of those *Worthies* that were resolv'd we should have a Lasting one, which in one word, implies every thing that belongs to a Good Peace, by putting it out of the Power of our Enemies, to interrupt it; and we ought to reflect upon it, and lay it to Heart, as the greatest Misfortune and Unhappiness, to our selves, and those who shall come after us, That they were not suffer'd to accomplish all the Great and Good Things they design'd us, and had made so considerable a Progress in, and almost put us in the Possession of: But we must submit to the overruling Hand of Providence, and accept the punishment of our Iniquity, and refer our selves to *God's time, and God's way.*

Lev. xxvi.
41.

We have with *God*, what is so much to be Desir'd, and withal so Difficult to be Obtain'd amongst Men, that is, a Firm and an Enduring Peace, for Mercy and Truth and Righteousness agree, join hand in hand,

hand, Unite and Contribute all their Strength and Influence to render it Safe and Lasting.

3. What you have heard may serve both to Guide your Judgments, and Direct your Prayers, with reference to the Peace that is now depending : Here you may see, *as in a Glass*, what sort of One it ought to be : You cannot, without Guilt, either Approve of, or Pray for a Peace, but upon this Foot ; that is, the Term of Truth and Righteousness, and of Mercy along with them ; *for these things are acceptable to God, and approved of Men*, that are Wise and Honest. The nearer a Peace Approaches to This in the Text, the fitter Matter it is both of Praises of Men, and of your Thanks and Prayers. Let us then heartily Pray that our Peace may be like the Peace of God ; that it may be such a One as we may be able to say concerning it, *Mercy and Truth are met together, Righteousness and Peace have kiss'd each other* : It is only such a Peace as this, that will do us any good, that we shall find either our Honour, our Interest, or our Safety in. We should therefore, if we have any Love for our selves, any Tenderness for our Posterity, beg hard of God, That he would guide our Rulers into This *Way of Peace*, and set them in the *Way of His own steps* : If these Measures be pursued, God, *who loveth the Righteous, and whose Countenance doth behold the Upright*, will bless us with Peace : Will send us such a Peace as will prove a Real and a Lasting Blessing.

Pf. lxxxv.
13.
Psal. xi. 7.
Psal. xxix.
11.

Let us pray for a Peace thus admirably Tempered, in which Mercy, and Truth, and Righteousness may go hand in hand : For a Peace that may shew a Love of Mercy, a Compassion for that Sea of Blood that has been spilt, a Sense of the *Grievousness of War*, in an Effectual Care to prevent the Return of it, that we may no more hear the Sound of the Trumpet and the Alarm of War, nor groan under the heavy Load of Charge to support it. Let us pray for a Peace that may express a solemn regard to Truth and Justice : To the Rights and Liberties

Liberties of Mankind; a Reverence of the public Faith, and a firmness to the Sacred Engagements of Leagues, Treaties, and Alliances; and faithfulness to the Interests of our Friends and Confederates: For a Peace that may restrain and

Isai. lviii. 6. root out Tyranny and Persecution; loose the Bands of Wickedness, undo the heavy Burdens, and let the Oppressed go free; especially, that may relieve and set at Liberty those who for Righteousness sake, and upon the account of Religion, are under Suffering and Confinement; that may proclaim Liberty to the Captives, and open the Prison to them that are bound; that may break every yoke; and bring Destruction to a perpetual end. For such a Peace as this should we pray to God, whose Prerogative it is to create Peace, and who can make Wars to cease to the ends of the Earth; and then shall we be able, without base Flattery, to say of this Affair, *Mercy and Truth are met together, Righteousness and Peace have kissed each other.*

We should be concerned for a Peace that may preserve the Honour of the British Name from Contempt and Reproach, that we may be still known in the World, as a Righteous Nation which

Isai. xxvi. 2. keepeth the Truth; that we may not become a Jest to our Enemies, nor a Shame and Grief to our Friends, that trusted us, and depended upon us, and that have set us no ill Example; 'tis an Aggravation of Treachery and Falshood, when 'tis Acted without Provocation of that kind. *Wo to thee that spoilest, and thou wast not spoiled: And dealest Treacherously, when they dealt not Treacherously with thee.*

Isa. xxxiii. 1.

Let us pray for a Peace that may serve the Interest of the Protestant Religion Abroad, and of the Protestant Succession at Home, in the Illustrious House of *Hanover*: We have the greatest Reason that can be, to be concern'd here; because should that Settlement be Defeated, we can't long expect the continuance of the Life of our Queen:

We

We shall doubtless lose Her, as soon as ever Things are ready for the Accession of any Prince to the Throne, who is not of that Family: If you would not have her Majesty come to a violent and untimely End, and I know this is what you can hardly bear the Horror of the mention of it; If you would have Her Live out all the Days of her appointed Time, pray for a Peace that may strengthen and preserve the Settlement of the Crown after Her, as it now stands; and that may extinguish the Hopes of those that would bring in the Man whom we have said, and sworn too, We will not have to Reign over us. Let us pray for such a Peace, as that we may be able, when we are call'd to return God Thanks for it, to offer the Sacrifice of Righteousness; for with such Sacrifices *Pf. iv. 5.* is God well pleas'd: Such a Peace, as we may not, *Pf. l. 19.* upon such a solemnity, compass God about with Lies *Hosea xi.* and with Deceit; nor show, that we did on former *12.* Thanksgiving Days but mock God, by pretending to Bless Him for those Things, which we thought to be really no Mercies at all.

Let us, upon this occasion, pray for the Queen, That she may acquaint Herself with God, and so *Job. xxii.* be at Peace; That She may resemble Him, not only *21.* in Power and Authority, in Greatness and Glory, and the Highness of Her Station; but in those most excellent Properties of Mercy, Truth, and Righteousness: Let us pray for Her, That Justice *Pf. lxxxix.* and Judgment may be the Habitation of Her Throne, *14.* and that Mercy and Truth may go before Her Face: That Her Eyes may be upon the Faithful in the Land; That he that privily Slandereth his Neighbour, and that he that worketh Deceit, may not dwell within Her House, nor he that telleth Lies, tarry in Her Sight; That this may be Her Resolution as it was *Pf. ci.* the Royal Psalmist's, who well understood the Interests of Princes. Let us pray for Her Majesty, That all under Her may be Men of Truth; That *Exod.* Her Officers may be Peace, and Her Exactours Righteousness: *xviii. 21.* That so Her Majesty may not be put upon, *Ila. lx. 17.* and

and lead into Measures contrary to Her Nature, and to Her own, and the Interests of Her People; Injurious to Her Honour, and Inconsistent with the repeated Assurances She has been pleas'd to give from the Throne: That She may never be drawn into Friendships that have always prov'd fatal to Her Family; and into Alliances with those who are Her Enemies from Principle and from Interest; who endeavour'd to Assassinate Her Glorious Predecessor, (to whom, under God, we owe the Happiness of Her Government) and that attempted, a very few years ago, to invade and to Dethrone Her: A Confidence with such, must be attended with the utmost Danger to Her Sacred Person. Let us pray, That Her Righteous Soul may not come into their Secret, nor Her Honour be united to them; for they are an Assembly of Treacherous Men, and the Treacherous will deal very Treacherously: That she may never be join'd in affinity with the People of these Abominations; say ye not a Confederacy: Woe to them that trust to the Egyptian Reed, twill both Deceive and Wound them. Now behold thou trustest upon the Staff of this bruised Reed, even upon Egypt, upon which if a Man lean, it will go into his Hand, and pierce it: So is Pharaoh, King of Egypt, unto all that trust on him. And they shall be afraid and ashamed of Ethiopia their Expectation, and of Egypt their Glory. God does in many places severely threaten such Alliances: Woe to the Rebels Children, saith the Lord, that take Counsel but not of Me, and that cover with a covering, but not of my Spirit, which is a Spirit of Truth, and a Spirit of Judgment. Thus they may add, That they may add Sin to Sin, that walk to go down into Egypt, (and have not asked at my Mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt; Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion; for his Princes were at Zoan, and his Ambassadors came to Hanes: They were all ashamed of a People that could not profit them, nor be an Help nor Profit, but a Shame;

Gen. xlix.
6.

Jer. ix. 2.

Isai. viii.
12.

2 Kings
xviii. 21.

Isai. xx. 5.

Isa. xxx.
Leg.

a Shame, and also a Reproach. Should we again join in Affinity with the People of these Abominations, wouldst thou not be Angry with us till thou hadst consum'd us? To conclude this, Let us pray to God, That He will think thoughts of Peace and not of Evil towards us, yet to give us an expected end. That He will, at last, cause such a good Conclusion of the War, as we did for some Years promise, and please our selves with the Hopes of.

Fourthly, By all means come into this Peace, comply with it; Here is warrant and encouragement for your accepting it, and throwing your selves upon it; you need not be afraid to do it, nor should you dare to refuse it: In such a Peace where Mercy on one Hand, and Truth and Righteousness on the other, has so great a stroke, there is no room why Sinners should either *Despair* or *Presume*: This Text speaks both to the Trembling Soul; and the Confident Sinner: It's full of Comfort to the one, and *Caution* to the other: The one says, There is no *Hope*, and the other says, There is no *Fear*; the one can see no *Escape*, the other apprehends no *Danger*: What you have heard, tells the one that he *may*, and the other that he *must*, come into this Peace; that neither ought to stand out: The Lord make you willing in the Day of His Power, and compel you, not by Force and Violence; whether you will or know; these are not the Divine Methods, but by the Spirit of the Lord, opening your Eyes to a sight of your Danger, and letting you see, 'tis the best and wisest thing you can do to come in: Oh that you did in this your Day know the things of your Peace! Consider the Mercies of God, and the Terrours of the Lord, and be persuaded: Woe unto him that striveth with his Maker: God is a consuming Fire. Who would set the Briars and Thorns against me in Battle? I would go thro' them, I would burn them together. Whoever hardened themselves against God and prospered? Can thy Heart endure, (says God) or can thy Hands be strong in the day I shall deal with thee? Wherefore,

E

Con- 14.

Ezra ix. 14.

Jer. xxix. 11.

Isa. xlv. 9.

Heb. xii. 29.

Isa. xxvii. 4.

Job ix. 4.

Ezek. xxii. 14.

- Pf. 1. 22. *Consider this all ye that forget God, and are Careless of the things of your Peace, lest he tear you in pieces and there be none to deliver: What will ye do in the day of Visitation?* In a time of Distress and Difficulty, of Tryal and Trouble; under all that you feel and fear while Living; especially, what can you do in a Dying Hour, when the King of Terrours approaches, when your Heart and your Flesh shall fail you, and you must appear before God in Judgment? What can you do under all this, and in such Circumstances as these, if your Peace be not made with God? Flee therefore unto Jesus the Prince of Peace, put your selves under his Banner and Protection, *He stands for an*
- Isa. xi. 10. *Ensign unto the People;* Make your Submission to
- Pf. ii. 12. *Him, Kiss the Son, so will Mercy, Truth, and Righteousness, for ever embrace you in their Arms; Blessed are all they that put their Trust in him, and they only: Get an Interest in Him, this is necessary. This Man shall be the Peace when*
- Mic. v. 5. *the Assyrian shall come into our Land: In the World (says He) ye shall have Trouble, but in Me ye shall*
- John xvi. 33. *have Peace. And if so, we may well be of good Cheer: You may be easie, however otherways things go with you, or in the World; you may then with Composure and Calmness expect the very worst the Sins of Men deserve, or the Madness and Folly of Men may procure: We need not then (as to our particular I mean) be Anxious and greatly Solicitous about the Issue of publick Counsels, how they will succeed and end, and what turn the Affairs of Nations take; for then it shall go well with us, and we shall save our selves, at least, we shall save our Souls. Our great Concerns, and our main Interests, are safe and secure, for we know in whom we have believed, He is able to keep that which we have committed to Him, against that Day.*
- 2 Tim. i. 12.

Fifthly, What you have heard, shows us the way of our coming into this Peace; how we may be Interested in it: Divines do Distinguish of a Funda-

a Fundamental, and of an Actual Peace; or Peace as Purchas'd, and Peace as Applied: You have seen how the former sort of Peace is brought about and made to bear, and from the account of this, may be gathered how the latter sort of Peace, *Actual* or *Personal*, is brought about to; it must, most certainly, be in a way Honourable to these very Perfections that God takes so much Care of, and expresses so great a Concern for, and Regard to, in laying the Foundation of Peace; that is, it must be upon Terms agreeable to Truth and Righteousness. And what those Terms are, may easily be collected from what has been Discours'd, viz. *Repentance towards God the Author, and Faith towards the Lord Jesus Christ the Mediator of this Peace.* Acts xx. 21. What can Truth and Justice insist upon less in the very Nature of Things, as well as according to the Appointment of God, and the Constitution of the Gospel? And be satisfy'd with less? Or what can Mercy it self desire less, more easie and reasonable than *Faith and Repentance*? Can a Rebel expect Peace and Pardon in a posture of Defiance, and whilst he appears in Arms? So long as he refuses to acknowledge his Offences, and bewail his Crimes, so long as he is not asham'd of his Treasons, and humbled enough to ask Mercy and beg his Life, and is not heartily willing to accept it? That unless we Repent, and Believe, God is not; He cannot be actually at Peace with us; *There is no Peace, saith my God, to the Wicked.* Truth and Righteousness will not admit of it; and though such cry, *Peace, Peace,* they deceive their own Souls. *Verily, verily, except ye Repent ye shall Perish, and except ye Believe ye shall die in your Sins,* Luke xiii. 3. 5. notwithstanding all that has been done so far on the part of God and of Christ. *Being Justify'd by Faith, we have Peace with God thro' our Lord Jesus Christ:* This is a certain, and the only way of making our Peace with God: Let Him take hold of my strength of Jesus, who is the Power of God, 1 Cor. i. 24. that he may make Peace with me, and he shall make Peace with me. 11a. xxvii.

Phil. iii.
18, 19.

Sixthly, How sad and desperate must the Case of all those be, that refuse to come into this Peace? This is a Subject that speaks terrible things to all such, surely *the End of the Enemies of the Cross of Christ* (that's the Blessed Instrument of so excellent a Peace,) is *Destruction*, *How shall such escape? and where will they appear?* They engage both Mercy, and Truth, and Righteousness against them at once. Such Despise Divine Mercy, Deny Divine Truth, and Defy Divine Justice; and Justice is never so severe, never makes such dreadful work, and terrible executions, as when it comes to plead the Cause, and revenge the Quarrel of *sighted Mercy* and of *suspected Truth*: How Fatal and Ruinous must a refusal of this Peace be! The Perfections that unite in it, will not fail to punish the Contempt of it, as they conspire to save you. If you don't joyn-Issue with them, and fall in with the Design, they will agree to Damn you, and glorify themselves in your Eternal overthrow. Mercy it self can't Save you, for that, you see, is not Absolute, but is under the Direction and Conduct of Truth and Righteousness, and always acts along with them.

Seventhly, We may hence also learn the great Evil of Impenitence and Unbelief; not only the great Folly, and Danger, and Misery, according to the former Head, but the great Wickedness, and Sin, and Guilt, of Refusing to come into this Peace: What is the Language of your Obstinacy, but that this is a Peace fit, neither on the part of God, or your own, to be complied with and yielded to? What is a Refusal to accept it, but to fly in the very Face of, and pour the greatest Contempt upon all these Attributes, which in the whole Progress of this Affair, God has so much Magnified, that He has discover'd so mighty a Regard, and done so high an Honour to?

Eighthly,

Eightly, Let the People of God attend to the Caution given them upon this occasion, Let them not turn again to Folly: I will hear what God the Lord will speak, for he will speak Peace unto his People and to his Saints: But let them not turn again to Folly — Repeat not your old Sins and Provocations — Do nothing that may disturb your Peace, or spoil the Sense and Comfort of it: 'Tis not indeed a Peace, that can be Dissolv'd, and end in open War again, so far you are safe; but God may hide his Face, and that will cause trouble enough: He may set you up as his Mark, and the Arrows of the Almighty may be within you, as was the sad Case of Holy Job; How doth he complain, His Archers compass me and he doth not spare; He breaketh me with breach upon breach; He runneth upon me like a Gyant, and holdeth me for his Enemy; and yet Job, as to his main state, was at Peace with God: He may visit our transgression with the Rod, and our Iniquity with Stripes, though he will not break his Covenant of Peace, nor take away his loving kindness from us, nor suffer his Faithfulness to fail. Do nothing that may render your Peace doubtful to you, that may darken your Evidences of it, you need keep them bright and clear, fair and legible; we see the Beginnings, and 'tis to be fear'd but the Beginnings of Sorrow, that we need be laying in a stock of Comfort, and to that end a stock of Experiences, for there seems to be a spending time coming: 'Tis a sad Case, that mentioned, without were Fightings, within were Fears: Outward and Inward Troubles at once make an insupportable Burthen — Why now, if you would not have this to be your Case, if when you are troubled on every side, so that your Flesh can find no rest, you would be full of Spiritual Comfort, and exceeding joyful in all your Tribulations: Let the Peace of God rule in your hearts, and the Peace of God which passeth all understanding, shall keep your minds and hearts, through Jesus Christ: This will expel excessive Fear, and immoderate Care: And if you turn not again to folly, but cleave unto the Lord, and keep close to Duty,

v. 8.

Psal. xxx.

Job. vii.

20.

vi. 4.

xvi. 13.

14.

xiii. 24.

Ps. lxxxix.

32, 33, 34.

2 Cor. vii.

5.

v. 4.

Col. iii.

15.

Phil. iv. 4.

7.

Duty, you may depend upon it, that God will speak Peace, and if He will speak Peace, who then can speak Trouble? Thou wilt keep him in perfect
 Isa. xxvi. Peace, whose mind is staid on thee, because he trusteth
 3. in thee.

Ninthly, I would humbly take the Liberty to add, that this is a Subject that speaks also to us, my Brethren, that are in the Ministry: Let us consider the Character we are invested with, and the hand we have in in this great Affair of Peace, betwixt God and Souls: We are Ambassadors for
 2 Cor. v. Christ, as though God did beseech men by us, we pray
 20. them in Christ's stead, to be reconcil'd unto God: What an Honour does it reflect upon us, that we are employ'd, and in so high a post, about such a
 Eph. iii. 8. Peace: Unto us is this Grace given. Is it a light
 Isa. xlix. 6. thing that thou shouldst be my Servant, to raise up the Tribes of Jacob, and to restore the preserved of Israel?
 1 Cor. iv. Let men so account of us, as of the Ministers of
 1. Christ. How may it encourage us to Diligence, and give us hopes of Success; that the Peace we are Transacting is so Honourable a one to our great Master, and so safe and happy to his People: Blessed be God, we are none of those Ambassa-
 Isa. xxxiii. dors of Peace that shall weep bitterly; that shall
 7. have Cause to be ashamed, or repent of the Embassy they have in charge; no, though we should prove to be Ambassadors in Bonds: Let us but
 Eph. vi. manage this great Trust with Faithfulness, con-
 20. form in all things to our Commission, and keep close to the Instructions we have received of the Lord Jesus, and then whatever be the Issue to the Souls of Men, whether they will hear, or whether they will forbear, we shall be free from their blood and deliver our own Souls; we can incur no just reproach from Men, nor shall we lose our reward
 Isa. xlix. from God; for, though we shall have laboured in
 4. 5. vain, and have spent our strength for nought, and in vain upon those to whom we are sent, yet surely, (supposing this) our judgment is with the Lord, and our work with our God; though Israel be not gathered,

gathered, and Souls will not be perswaded to fall ^{2 Cor. ii.} in with this Peace that we bring them, yet shall ^{15.} we be glorious in the eyes of the Lord; we shall be a sweet savour unto God, in them that believe our report, and are at Peace with him, and in those that are disobedient and perish in his Wrath. Let us then be Faithful to God, and to the Souls of Men, and if in these times of great Declension, when the work of God is at such a stand, when there is so little of the Presence of God in his Ordinances, when the Recesses of the Spirit of God are so visible, and Conversions so rare; we don't meet with that Success which is our hearts ^{Rom. x. i.} desire and prayer, and which we have known and ^{Ps. lxxviii.} heard, and our Fathers have told us of, what work ^{3.} God did in their Days; we need not be discourag'd, I mean, as to our selves, our labour is not in vain in the Lord; God, whom we serve in the Gospel of his Son, is not unrighteous to forget our work. We have a sure Reward, and the Glory of it will bear proportion to our sincerity and our diligence, and I will add, to the ill Treatment we may meet with in the World.

Tenthly, Let us in all our Transactions with Men, be sure to imitate God in a regard to Truth and Righteousness; we should make Conscience of these, in all manner of Conversation with one another. Herein, Let us be followers of God as dear Children. God you see would not in this great Matter, in this vast Concern, swerve and depart, in the least, from the strictest measures of Truth and Justice: Let us then regulate our selves by, and conform to these Rules, keep close to them in all our dealings with Men; Let us put away lying, and speak every man the Truth to his neighbour; and live not only Soberly as to our selves, but Righteously as to others. He hath shewed thee, ^{Eph. iv.} O Man, what is good; and what doth the Lord require ^{25.} of thee, but to do justly, and to love mercy, and to ^{Titus ii.} walk humbly with thy God? By no means be guilty ^{12.} either of a False, or of an Unjust thing; and an ^{Mic. vi.} effectual ^{8.}

Mat. vii.
12.

effectual way to avoid both, is, to observe that most excellent Rule of our Blessed Lord, *Whatsoever ye would that Men should do to you, do ye even so to them.* This is an universal Rule, that holds in all Cases, and 'tis to be extended to Nations and Societies of Men, as well as to particular and private Persons.

Phil. iv.8.

Finally, Brethren, and I will conclude with that Exhortation of the Holy Ghost by the Apostle, immediately upon mentioning the Peace of God, *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any vertue, and if there be any praise, think on these things, so as to practise them, that ye may be the Children of your Father which is in Heaven; and the God of Peace shall be with you. Amen.*



FINIS.